also to an "I" who is the same in all the moments
of Time and in spite of all the changes of experience
and personality.
The ego-sense is only a preparatory device and
a first basis for the development of real self--
knowledge in the mental being.
Developing from
inconscience to self-conscience, from nescience of
self and things to knowledge of self and things, the
Mind in forms arrives thus far that it is aware of
all its superficially conscious becoming as related to
an "I" which it always is. That 'T' it partly
identifies with the conscious becoming, partly thinks
'of it as something other than the becoming and
superior to it, even perhaps eternal and unchanging.
In the last resort, by the aid of its reason which
•distinguishes in order to co-ordinate, it may fix its
self-experience on the becoming only, on the
•constantly changing self and reject the idea of some-
thing other than it as a fiction of the mind; there
is then no being, only becoming. **Or** it may fix
its self-experience into a direct consciousness of its
own eternal being and reject the becoming, even
when it is compelled to be aware, of it, as a fiction
of the mind and the senses or the vanity of a

temporary inferior existence.

But it is evident that a self-knowledge based on the separative ego-sense is imperfect and that no knowledge founded upon it alone or primarily or on a reaction against it can be secure or assured of completeness. First, it is a knowledge of our superficial mental activity and its experiences